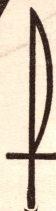


LEAFLET MISSAL



MASS OF THE FESTIVAL OF THE HOLY FAMILY

January 1961, Part 2 for Sunday,
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HOLY FAMILY SUNDAY

"The Home Is A Little Church"

"It has always been true, humanly speaking, that it depends on the family whether the Church is to be saved in a country or destroyed. The Church as a whole has, it is true, the promise that she will never succumb to the end of time. But the promise is not made to every province of the Church. Whether in a given land the Church is to survive depends not on external things, not even on whether church buildings and convents are destroyed, nor even in the last resort on the ecclesiastical hierarchy, but upon this, that the men and women who have administered to one another the sacrament of matrimony from the grace of this sacrament transform their families into little churches. That—no more or less—is the one thing needful." And on Holy Family Sunday you can develop that for its meaning in your life.

How odd it is to notice that until the present day, sanctity and matrimony have been, in a sense, contradictory terms. Marriage was the vocation of those who had no vocation! While that will never be said again, it is odd that such an impression has lasted so long: if there were no Christian families, convents would soon empty and the clergy would vanish.

Despite everything unfavorable to the fact, many Catholic young people are approaching wedded life as a

serious and saintly state. For many of them it is a true vocation, a treasure to be cultivated carefully. St. Paul thought that all Christians were chosen to be saints. And simply by being Christian they were committed to a life of holiness.

Enough time has lapsed to see what can happen when people with apostolic ideals form family groups and share mutual aid for their spiritual growth. No one can now estimate how much **life** such couples will bring to one another in parishes, nor how much inspiration these members will provide for their neighbors. There is emerging from such action, prayer, and grace, a spirituality proper to families. The honoring of the religious state never really required one to discount the married state. To speak of marriage as the "less perfect" state is not to describe an imperfect state. Will a growing number of God's people be as serious in their approach to married life as are those who become priests, religious brothers, and sisters? St. Augustine would have accepted all of this since he wrote of making your homes "little churches."

". . . . Consecrate Family Life With Virtues . . ."

This has been tested and the experiment has taken away the guess work about the answer: if a young couple were asked their preference from marriage—happiness or success—do you agree that most would reach for happiness? It is the mood of the day and the spirit of the time. That "I am not happy" leads to all kinds of rash actions and mad performances. No one can be happy all the time but **you** can establish your marriage in Christ in such a way as to be "successful" most, if not all, of the time. One woman with rich experiences in living, tells this story which serves as an apt illustration. "We had a good life and many things to treasure in our minds and hearts. Over the

years we were given three children and we prized them most highly. On one occasion, we were told a son would surely die. The crisis was a terrible experience of some endless days. Never were we less happy as a couple but neither were we ever closer as husband and wife." Happiness may be a consequence of success. It is rarely a constant state of mind or of heart. People are not always happy before the marriage. What misleads them to suppose that they will achieve endless ecstasy in marriage?

All men and women are created equal in the rights they enjoy as persons and in the love they long to experience. But after you agree on that fairly evident statement, you will notice many areas of difference in which we are not interested this morning. If **YOU** choose, and if you will use the help Christ has bestowed on your marriage, you can have **the most successful union** as a couple and the most united family as a group in a very large subdivision. Do you know one of the things that is wrong with marriage? Even married people rarely see the beauty of having the undivided love of another person. Matrimony is a relationship in which you are given the right to work and to spend yourself for the well-being of your partner and whatever children are given you. One's partner always reveals new aspects which were not even suspected. Only God can know the person. So as long as you live, you are always bringing into being something that was not there before and something that would not have existed if it were not for you. This is not a matter of reconstructing someone or of carrying on alterations. Rather it is a flowering or an unfolding from within of something responding to love. **Do this to each other: parents do this to**

How Christ Loved Little Children!

You have heard it said to you that it is all very well to pay a wife compliments but it is more of a compliment to pay her maternity bills. Who (without losing a son or daughter) can ever grasp the reality or the value of a child?

"The unbelieving person will say that one cannot **afford** a child. But see what the things are that he considers necessary. Things are his preference and things get his vote.

"But a child, that miracle of his own flesh and blood, that mysterious recreation of his own personality, of his own fashioning, that lovely little creature who would run to his arms, and laugh in his eyes, and love him with the strength of its innocence. Does anyone dare to put such a child on one side of the scale and balance it with selfish convenience . . . Such a person may call himself a Christian but for him it is only figuratively true that man is made to the image and likeness of God . . . but how literal he is about everything else. What, he may think, could Peter have meant by saying we are partakers of the divine nature? Do this husband and wife love each other enough to desire of the other a child, with the other's voice and face and heart and soul? Such a fantastic notion of a troublesome infant never occurred to them . . ." Christ loved children and the parents who accept them. Be such a parent! Encourage those who are in the family.

Rev. John J. O'Sullivan—St. Paul Seminary

NIHIL OBSTAT: WILLIAM BUSCH, *Censor Deputatus*

IMPRIMATUR: ✠ WILLIAM O. BRADY,
Archbishop of St. Paul

THE MASS OF THE CATECHUMENS

In ancient times the catechumens (those who were studying catechism and who were not yet baptized) were dismissed before the Offertory. The Mass of the Catechumens may be divided into a prayer part (Introit, Kyrie, Gloria, Collect) and an instruction part (Epistle, Gradual, Gospel, Sermon).

The little drawings, which you find in the Mass-text are designed to enable you to follow the Mass more accurately. Every time the priest changes position you will find a picture. If there is no picture that means the priest is in the same position as before.

THE PRAYERS AT THE FOOT OF THE ALTAR

Priest: In the name of the Father, and of the Son, † and of the Holy Spirit. Amen.	In nomine Patris, et Filii, † et Spiritus Sancti. Amen.
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I will go in to the altar of God.	Introibo ad altare Dei.
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People: To God, the joy of my youth.	Ad Deum, qui laetificat juventutem meam.
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Priest: Give judgment for me, O God, and decide my cause against an unholy people, from unjust and deceitful men deliver me.	Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.
-------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------

People: For Thou, O God, art my strength, / why hast Thou forsaken me? / And why do I go about in sadness, / while the enemy afflicts me?	Quia tu es, Deus, fortitudo mea: / quare me repulisti, / et quare tristis incedo, / dum affligit me inimicus?
--------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------

Priest: Send forth Thy light and Thy truth; for they have led me and brought me to Thy holy	Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum,
----------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------

hill and Thy dwelling place.

People: And I will go in to the altar of God, / to God, the joy of my youth.

Priest: I shall yet praise Thee upon the harp, O God, my God. Why art thou sad, my soul, and why dost thou trouble me?

People: Trust in God, for I shall yet praise Him, / the salvation of my countenance and my God.

Priest: Glory be to the Father, and to the Son, and to the Holy Spirit.

People: As it was in the beginning, / is now, and ever shall be, / world without end. Amen.

Priest: I will go in to the altar of God.

People: To God, the joy of my youth.

Priest: Our help † is in the name of the Lord.

People: Who hath made heaven and earth.

(The Priest says the Confiteor, at the end of which he asks the people to pray for him.)

et in tabernacula tua.

Et introibo ad altare Dei: / ad Deum, / qui laetificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

Spera in Deo, / quoniam adhuc confitebor illi: / salutare vultus mei, / et Deus meus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper: / et in saecula saeculorum. Amen.

Introibo ad altare Dei.

Ad Deum qui laetificat juventutem meam.

Adjutorium nostrum † in nomine Domini.

Qui fecit caelum et terram.

People: May Almighty God have mercy on thee and forgive thee thy sins, / and bring thee to life everlasting.

Priest: Amen.

People: I confess to Almighty God, / to blessed Mary, ever Virgin, / to blessed Michael the Archangel, / to blessed John the Baptist, / the holy Apostles, Peter and Paul, / and all the saints, / and to you, Father, / that I have sinned exceedingly, / in thought, word and deed, / through my fault / through my fault, / through my most grievous fault. / Therefore I beseech blessed Mary, ever Virgin, / blessed Michael the Archangel, / blessed John the Baptist, / the holy Apostles, Peter and Paul, / and all the saints and you, Father, / to pray to the Lord our God for me.

Priest: May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

People: Amen.

Misereatur tui omnipotens Deus, / et, dimissis peccatis tuis, / perducat te ad vitam aeternam.

Amen.

Confiteor Deo omnipotenti, / beatae Mariae semper Virgini, / beato Michaeli Archangelo, / beato Joanni Baptistae, / sanctis Apostolis Petro et Paulo, / omnibus Sanctis, / et tibi, pater, / quia peccavi nimis, / cogitatione, verbo et opere: / mea culpa, / mea culpa, / mea maxima culpa. / Ideo precor beatam Mariam semper Virginem, / beatum Michaellem Archangelum, / beatum Joannem Baptistam, / sanctos Apostolos Petrum et Paulum, / omnes Sanctos, / et te, pater, / orare pro me ad Dominum, Deum nostrum.

Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.

Amen.

Priest: May the Almighty and merciful Lord grant us pardon, absolution † and full remission of our sins.

People: Amen.

Priest: Thou wilt turn, O God, and bring us to life.

People: And Thy people shall rejoice in Thee.

Priest: Show us, O Lord, Thy mercy.

People: And grant us Thy salvation.

Priest: O Lord, hear my prayer.

People: And let my cry come unto Thee.

Priest: The Lord be with you.

People: And with thy spirit.

Priest: Let us pray.

Going up the steps: Take away from us our sins, O Lord, that we may enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

As he kisses the altar: We beseech Thee, O Lord, by the merits of Thy saints, whose relics lie here, and of all the saints: deign in Thy mercy to pardon me all my sins. Amen.

Indulgentiam, absolutionem, † et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

Amen.

Deus, tu conversus vivificabis nos.

Et plebs tua laetabitur in te.

Ostende nobis, Domine, misericordiam tuam.

Et salutare tuum da nobis.

Domine, exaudi orationem meam.

Et clamor meus ad te veniat.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus.

THE INTROIT

The prayers at the foot of the altar are for preparation. The Introit is actually the public opening chant of the Mass.



Prov. 23. The father of the just rejoiceth greatly,

Let thy father and thy mother be joyful,
And let her rejoice that bore thee.

Ps. 83. How delightful is Thy tent,
O Lord of Hosts!

My soul pineth in longing
For the courts of the Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall
be world without end. Amen.

The Father of the just rejoiceth greatly,
Let thy father and thy mother be joyful,
And let her rejoice that bore thee.

THE KYRIE



Priest: Lord, have Kyrie eleison.
mercy.

People: Lord, have Kyrie eleison.
mercy.

Priest: Lord, have mercy.

People: Christ, have mercy.

Priest: Christ, have mercy.

People: Christ, have mercy.

Priest: Lord, have mercy.

People: Lord, have mercy.

Priest: Lord, have mercy.

Kyrie eleison.

Christe eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

THE GLORIA

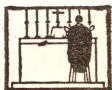
Priest Glory to God in
and the highest. / And
People: on earth peace to
men of good will. / We
praise Thee. / We bless
Thee. / We adore Thee.
/ We glorify Thee. /
We give thanks for Thy
great glory. / O Lord
God, heavenly King, /
God the Father Almighty.
/ O Lord Jesus Christ,
the only-begotten Son. /
O Lord God, Lamb of
God, / Son of the Father.
/ Who takest away the
sins of the world, / have
mercy on us. / Who
takest away the sins of
the world, / receive our
prayer. / Who sittest at
the right hand of the
Father, / have mercy on
us. / For Thou alone art
holy, / Thou alone art
Lord. / Thou alone, O
Jesus Christ, art most
high. / Together with
the Holy Spirit, / † in
the glory of God the
Father. Amen.

Gloria in excelsis Deo. /
Et in terra pax homini-
bus / bonae voluntatis. /
Laudamus te. / Benedici-
mus te. / Adoramus te. /
Glorificamus te. / Gra-
tias agimus tibi propter
magnam gloriam tuam.
/ Domine Deus, Rex
caelestis, / Deus pater
omnipotens. / Domine
Fili unigenite, / Jesu
Christe. / Domine Deus,
Agnus Dei, Filius Patris.
/ Qui tollis peccata mun-
di, / miserere nobis. /
Qui tollis peccata mundi,
/ suscipe deprecationem
nostram. / Qui sedes ad
dexteram Patris, / mis-
erere nobis. / Quoniam
tu solus Sanctus, / Tu
solus Dominus. / Tu
solus altissimus, Jesu
Christe. / Cum Sancto
Spiritu / † in gloria Dei
Patris. Amen.

THE COLLECT

Priest: The Lord be with you. Dominus vobiscum.

People: And with thy spirit. Et cum spiritu tuo.



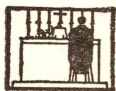
Let us pray. Lord Jesus Christ, who was obedient to Mary and Joseph, who has consecrated family life with inexpressible blessing: make us, with their help, to

learn by the example of Thy holy Family, and so to attain to eternal companionship with them. Who lives and reigns with God the Father, in the union of the Holy Spirit, God

world without end. per omnia saecula saeculorum.

People: Amen. Amen.

THE EPISTLE



Col. 3, 12-17. Brethren: Put on, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience. Bear with one another and forgive

one another, if anyone has a grievance against any other; even as the Lord has forgiven you, so also do you forgive. But above all these things, have charity, which is the bond of perfection. And may the peace of Christ reign in your hearts; unto that peace, indeed, you were called in one body. Show yourself thankful. Let the word of Christ dwell in you abundantly: in all wisdom teach and admonish one another by psalms, hymns and spiritual songs, singing in your hearts to God by His grace. Whatever you do in word or in work,

do all in the Name of the Lord Jesus Christ, giving thanks to God the Father through Jesus Christ our Lord.

People: Thanks be to Deo gratias.
God.

THE GRADUAL

Ps. 26. One thing I have begged for from the Lord,
And it I long for—

To dwell in the house of the Lord,
During all my days.

Ps. 83. Happy are they who dwell in Thy house, O
Lord!

For ever they praise Thee. Alleluia, alleluia.

Verily, Thou art a hidden God, the God of Israel, the
Savior. Alleluia.

THE PRAYER BEFORE THE GOSPEL

Cleanse my heart and my lips, O almighty God, who
didst cleanse the lips of the prophet Isaias with a burn-
ing coal; deign of Thy gracious mercy, so to purify
me that I may worthily proclaim thy holy Gospel.
Through Christ our Lord. Amen.

Lord, grant Thy blessing. The Lord be in my heart
and on my lips, that I may worthily and fittingly pro-
claim His holy Gospel. Amen.

THE GOSPEL



Priest: The Lord be Dominus vobiscum.
with you.

People: And with Et cum spiritu tuo.
thy spirit.

Continuation of the holy Gospel according to St. Luke.

People: Glory be to Thee, Gloria tibi, Domine.
O Lord.

Luke 2, 42-52. When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And after they had fulfilled the days, when they were returning, the Boy Jesus remained in Jerusalem, and His parents did not know it. But thinking that He was in the caravan, they had come a day's journey before it occurred to them to look for Him among their relatives and acquaintances. And not finding Him, they returned to Jerusalem in search of Him. And it came to pass after three days, that they found Him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. And all who were listening to Him were amazed at His understanding and His answers. And when they saw Him, they were astonished. And His mother said to Him, "Son, why hast Thou done so to us? Behold, in sorrow Thy father and I have been seeking Thee." And He said to them, "How is it that you sought me? Did you not know that I must be about My Father's business?" And they did not understand the word that He spoke to them. And He went down with them and came to Nazareth, and was subject to them; and His mother kept all these things carefully in her heart. And Jesus advanced in wisdom and age and grace before God and men.

People: Praise be to Thee, Laus tibi, Christe.
O Christ.

Priest: By the words of the holy Gospel may our sins be blotted out.

THE CREED



Priest: I believe in one God, **Priest and People:**

the Father Almighty, / Maker of heaven and earth, / and of all things visible and invisible. / And in one Lord Jesus Christ, / the only begotten Son of God. / Born of the Father before all ages. / God of God, light of light, / true God of true God. / Begotten, not made / of one being with the Father; / by whom all things were made. / Who for us men, / and for our salvation / came down from Heaven. (*genuflect*) **AND WAS MADE FLESH OF THE VIRGIN MARY / BY THE HOLY SPIRIT / AND WAS MADE MAN.** / He was also crucified for us, / suffered under Pontius Pilate and was buried. / And on the third day He rose again! according to the Scriptures! And ascending into Heaven, / He

Credo in unum Deum. Patrem omnipotentem, / factorem caeli et terrae, / visibilium omnium et invisibilium. / Et in unum Dominum Jesum Christum, / Filium Dei unigenitum. / Et ex Patre natum ante omnia saecula. / Deum de Deo, / lumen de lumine, / Deum verum de Deo vero. / Genitum, non factum, / consubstantialem Patri: / per quem omnia facta sunt. / Qui propter nos homines / et propter nostram salutem / descendit de caelis. / (*genuflect*) **ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: / ET HOMO FACTUS EST.** / Crucifixus etiam pro nobis: / sub Pontio Pilato passus et sepultus est. / Et resurrexit tertia die, secundum Scripturas. / Et ascendit in caelum; /

sitteth at the right hand
of the Father. / And He
shall come again in glory
/ to judge the living and
the dead; / and of His
kingdom there shall be
no end. / And in the
Holy Spirit; / Lord and
Giver of life, / who pro-
ceedeth from the Father
and the Son. / Who to-
gether with the Father
and the Son / is no less
adored and glorified; /
who spoke by the proph-
ets. / And in one holy,
Catholic and Apostolic
Church. / I confess one
baptism for the remission
of sins. / And I look for
the resurrection of the
dead, / † and the life of
the world to come.
Amen.

sedet ad dexteram Patris.
/ Et iterum venturus est
cum gloria / judicare vi-
vos et mortuos: / cuius
regni non erit finis. / Et
in Spiritum Sanctum, Do-
minum et vivificantem: /
qui ex Patre, Filioque
procedit. / Qui cum Patre
et Filio simul adoratur, /
et conglorificatur: / qui
locutus est per Prophetas.
/ Et unam, sanctam, ca-
tholicam et apostolicam
Ecclesiam. / Confiteor
unum baptisma / in re-
missionem peccatorum. /
Et exspecto resurrectio-
nem mortuorum. / † Et
vitam venturi saeculi.
Amen.

THE MASS OF THE FAITHFUL

This is the actual eucharistic sacrifice. It is divided into two parts, the sacrifice-oblation (Offertory and Consecration) and the sacrifice-banquet (Communion).

THE OFFERTORY

Priest: The Lord be with Dominus vobiscum.
you.

People: And with thy Et cum spiritu tuo.
spirit.

Priest: Let us pray. Oremus.

OFFERTORY CHANT

Luke 2. His parents carried Jesus to Jerusalem, to present Him to the Lord.

OFFERTORY PRAYERS

OFFERING OF THE BREAD



Accept, O holy Father, almighty and eternal God, this spotless host which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offenses and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

WHEN THE PRIEST POURS WINE AND WATER INTO THE CHALICE



O God, who hast established the nature of man in wondrous dignity and even more wondrously hast renewed it, grant that through the mystery of this water and wine, we may be made partakers of His Divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee, in the union of the Holy Spirit, God world without end. Amen.

WE OFFER THE CHALICE



We offer unto Thee, O Lord, the chalice of salvation, humbly begging of Thy mercy that it may arise before Thy divine Majesty with a pleasing fragrance, for our salvation and for that of all the world. Amen.



WE OFFER OURSELVES

In a humble spirit and a contrite heart,
may we be accepted by Thee, O Lord,
and may our sacrifice so be offered in Thy
sight this day as to please Thee, O Lord God.

PRAYER TO THE HOLY SPIRIT Come, Thou Sanctifier, almighty
and eternal God, and bless this
sacrifice prepared for the glory of Thy holy Name.

The priest washes his hands and says the "Lavabo." The washing of hands is necessary after handling the censer. This action also expresses the spiritual purity everyone who offers the Sacrifice should possess.



I will wash my hands among the innocent,
and will walk 'round Thy altar, O God.
To hear the voice of Thy praise
and to tell all Thy wondrous deeds.

Lord, I love the beauty of Thy house,
and the place where Thy glory dwells.
Destroy not my soul with the impious, O God,
nor my life with men of blood.

In whose hands there is iniquity,
whose right hand is full of bribes.
But as for me, I walk in my innocence,
rescue me and be gracious to me.

My foot is on the straight way,
in assemblies will I bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,
world without end. Amen.

PRAYER TO THE HOLY TRINITY



Accept, most holy Trinity, this offering
which we are making to Thee in remem-
brance of the passion, resurrection, and
ascension of Jesus Christ, our Lord; and
in honor of blessed Mary ever virgin, blessed John the
Baptist, the holy Apostles Peter and Paul, and of these,

and of all the saints; that it may add to their honor and aid our salvation; and may they deign to intercede in heaven for us who honor their memory here on earth. Through the same Christ our Lord.

Amen.



Priest: Pray, brethren, that my sacrifice and yours

may become acceptable to God the Father almighty.

People: May the Lord accept the sacrifice at thy Hands, / unto the praise and glory of His name, / for our advantage and that of all His holy Church.

Priest: Amen.

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Suscipiat Dominus sacrificium / de manibus tuis, / ad laudem et gloriam nominis sui, / ad utilitatem quoque nostram, / totiusque Ecclesiae suae sanctae.

Amen.

THE SECRET



We offer Thee, O Lord, the victim of ransom, humbly praying that by the prayers of the virgin mother of God and St. Joseph, Thou mayest confirm our families in Thy peace and grace. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee, in the union of the Holy Spirit, God,

world without end.

per omnia saecula saeculorum

People: Amen.

Amen.

THE CONSECRATION

The great eucharistic prayer or the Canon of the Mass.

THE PREFACE

(i. e., the beginning of the Canon)

Priest: The Lord be with Dominus vobiscum.
you.

People: And with thy Et cum spiritu tuo.
spirit.

Priest: Lift up your Sursum corda.
hearts.

People: We have them Habemus ad Dominum.
lifted up to the Lord.

Priest: Let us give thanks Gratias agamus Domino
to the Lord our God. Deo nostro.

People: It is meet and Dignum et justum est.
just.

Priest: It is meet indeed and just, right and helpful unto salvation, always and everywhere to give thanks to Thee, holy Lord, Father almighty, eternal God; for when Thine only-begotten Son showed Himself in the substance of our mortal nature, He restored us by the new light of His own immortality. And therefore with the angels and archangels, the thrones and dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying
again and again:



Holy, holy, holy, Lord
God of hosts! / Heaven
and earth are filled with
Thy glory. / Hosanna in
the highest! / Blessed is
he who comes in the name
of the Lord. / Hosanna in
the highest!

Sanctus, Sanctus, Sanctus,
/ Dominus, Deus Saba-
oth. / Pleni sunt caeli et
terra gloria tua. / Hosan-
na in excelsis. / Benedic-
tus, qui venit in nomine
Domini. / Hosanna in
excelsis.

THE CANON

(i. e., the body of the Canon-prayer)

Three Mementos:


I. THE CHURCH

Therefore, most gracious Father, we
humbly beg of Thee and entreat Thee,
through Jesus Christ, Thy Son, our Lord, to deem
acceptable and bless these gifts, these offerings, these
holy and unspotted oblations; which we offer unto
Thee in first instance for Thy holy and Catholic
Church, that Thou wouldst deign to give her peace
and protection, to unite and guide her the whole
world over; together with Thy servant, N., our Pope,
and N., our Bishop, and all true believers, who cherish
the catholic and apostolic faith.

II. THE LIVING

Be mindful, O Lord, of Thy servants and
handmaids (*name those for whom you
wish to pray*), and of all here present, whose faith
is known to Thee, and likewise their devotion, on
whose behalf we offer unto Thee, or who themselves
offer unto Thee, this sacrifice of praise for themselves
and all their own, for the good of their souls, for
their hope of salvation and deliverance from all harm,
and who pay Thee the homage which they owe Thee,
eternal God, living and true.

III. THE SAINTS

In the unity of holy fellowship we observe the memory first of all of the glorious and ever virgin Mary, mother of our Lord and God, Jesus Christ; next that of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, by whose merits and prayers grant that we may be always fortified by the help of Thy protection. Through the same Christ our Lord. Amen. 

OFFERING PRAYER

Graciously accept, then, we beseech Thee, O Lord, this service of our worship and that of all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered in the flock Thou hast chosen. Through Christ our Lord. Amen.

INVOCATION PRAYER

Do Thou, O God, deign to bless what we offer, and make it approved, effective, right, and wholly pleasing in every way, that it may be, for our good, the Body and Blood of Thy dearly beloved Son, Jesus Christ, our Lord.

CONSECRATION OF THE BREAD

Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, His almighty Father, giving thanks to Thee, blessed, broke it, and gave it to His disciples, saying:



Take ye all and eat of this:

For this is My Body.



CONSECRATION OF THE WINE

In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it and gave it to His disciples, saying: Take ye all, and drink of this: **For this is the chalice of My Blood of the new and eternal covenant: the mystery of faith, which shall be shed for you and for many unto the for-**



giveness of sins. As often as you shall do these things, in memory of Me shall you do them.



OFFERING IN MEMORY

Mindful, therefore, O Lord, not only of the blessed passion of the same Christ, Thy Son, our Lord, but also of His resurrection from the dead, and finally His glorious ascension into heaven, we, Thy servants, as also Thy holy people, offer unto Thy supreme majesty, of the gifts bestowed upon us, the pure victim, the holy victim, the all-perfect victim: the holy Bread of life eternal and the Chalice of unending salvation.

OFFERING PRAYER

And this do Thou deign to regard with gracious and kindly attention and hold acceptable, as Thou didst deign to accept the offerings of Abel, Thy just servant, and the sacrifice of Abraham our Patriarch, and that which Thy chief priest Melchisedech, offered unto Thee, a holy sacrifice and a spotless victim.

INVOCATION PRAYER

Most humbly we implore Thee, almighty God, bid these offerings to be brought by the hands of Thy holy Angel unto Thy altar above; before the face of Thy divine majesty; that those of us who, by sharing in the Sacrifice of

this altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

Three Mementos:

I. THE DEAD Be mindful, O Lord, also of Thy servants and handmaids who have gone before us with the sign of faith, and rest in the sleep of peace. (*Name those you wish to remember.*) To these, O Lord, and to all who sleep in Christ, we beseech Thee, to grant of Thy goodness, a place of comfort, light and peace. Through the same Christ our Lord. Amen.

II. US SINNERS To us also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints; into whose company we implore Thee to admit us, not weighing our merits, but freely granting us pardon. Through Christ our Lord.

III. ALL NATURE Through whom, Lord, Thou dost ever create, hallow, fill with life, bless and bestow upon us all these good things.

DOXOLOGY Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the union of the Holy Spirit, all honor and glory world without end.

per omnia saecula saeculorum.

People: Amen.

Amen.

THE COMMUNION

THE LORD'S PRAYER

Priest: Let us pray /
Directed by saving pre-
cepts / and schooled in
divine teaching, / we
make bold to say: /

Priest and People:

Our Father, who art in
heaven, / hallowed be
Thy name; / Thy king-
dom come; / Thy will be
done on earth as it is in
heaven. / Give us this
day our daily bread; /
and forgive us our tres-
passes / as we forgive
those who trespass against
us. / And lead us not
into temptation. / But
deliver us from evil.

Amen.

O remus. / Praeceptis
salutaribus moniti / et
divina institutione for-
mati, / audemus dicere: /

Pater noster, qui es in
caelis: / Sanctificetur
nomen tuum: / Adveniat
regnum tuum; / Fiat vo-
luntas tua, sicut in caelo,
et in terra. / Panem nos-
trum quotidianum da no-
bis hodie: / Et dimitte
nobis debita nostra, / si-
cut et nos dimittimus de-
bitoribus nostris. / Et ne
nos inducas in tenta-
tionem. / Sed libera nos
a malo.

Amen.

Priest: Deliver us, O Lord, we beseech Thee, from all
evils, past, present, and to come; and through the
intercession of the glorious and blessed Mary, ever
virgin, Mother of God, together with Thy blessed
apostles, Peter and Paul and Andrew, and all the
saints, grant of Thy goodness, peace in our days, that
aided by the riches of Thy mercy, we may be always
free from sin and safe from all disquiet. Through
the same Jesus Christ, Thy Son, our Lord, who lives

and reigns with Thee, in the union of the Holy Spirit,
God

world without end.

per omnia saecula saeculorum.

People: Amen.

Amen.

THE PEACE OF THE LORD

Priest: May the peace of
the Lord be always with
you.

Pax Domini sit semper
vobiscum.

People: And with thy
spirit.

Et cum spiritu tuo.

Priest: May this mingling and hallowing of the Body
and Blood of our Lord Jesus Christ help us who re-
ceive it unto life everlasting. Amen.

THE AGNUS DEI

Priest Lamb of God, who
and takest away the

People: sins of the world,
have mercy on us.

Lamb of God, who takest
away the sins of the
world, have mercy on us.

Lamb of God, who takest
away the sins of the
world, grant us peace.

Agnus Dei, qui tollis pec-
cata mundi: Miserere

nobis. Agnus Dei, qui
tollis peccata mundi:

Miserere nobis. Agnus

Dei, qui tollis peccata
mundi: Dona nobis pacem.

THE COMMUNION OF THE PRIEST

O Lord Jesus Christ, who has said to Thy apostles:
Peace I leave you, My peace I give to you, regard not
my sins but the faith of Thy Church, and deign to
give her peace and unity according to Thy will. Who
lives and reigns, God world without end. Amen.

O Lord, Jesus Christ, Son of the living God Who by the will of the Father, with the cooperation of the Holy Spirit, hast by Thy death given life to the world, deliver me by this Thy most sacred Body and Blood from all my sins and from every evil. Make me always cling to Thy commands, and never permit me to be separated from Thee. Who with the same God the Father and the Holy Spirit lives and reigns, God world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, make bold to receive, turn to my judgment and condemnation, but by reason of Thy loving kindness, may it be to me a safeguard of both soul and body, and an effective remedy. Who lives and reigns with God the Father in the union of the Holy Spirit, God world without end. Amen.

I will take the Bread of Heaven, and call upon the name of the lord.



Lord, I am not worthy that Thou shouldst come



under my roof; but only say the word and my



soul will be healed (*three times*).

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

What return shall I make to the Lord for all He hath given me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praising will I call upon the Lord and I shall be saved from my enemies.

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

THE COMMUNION OF THE PEOPLE



Behold the Lamb of God, behold Him who takes away the sins of the world.

Priest and People:

Lord, I am not worthy	Domine, non sum dignus
that Thou shouldst come	ut intres sub tectum me-
under my roof; but only	um; sed tantum dic verbo
say the word and my	et sanabitur anima mea.
soul will be healed (<i>three</i>	
<i>times</i>).	

For each communicant the priest says:

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

THE ABLUTIONS

What has passed our lips as food, O Lord, may we possess in purity of heart, that what is given us in time, be our healing for eternity.

May Thy Body, O Lord, which I have eaten, and Thy Blood which I have drunk, cleave unto my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have refreshed. Who lives and reigns world without end. Amen.

COMMUNION CHANT



Luke 2. Jesus went down with them and came to Nazareth, and was subject to them.

THE POST-COMMUNION

Priest: The Lord be with you. Dominus vobiscum.

People: And with thy spirit. Et cum spiritu tuo.



Let us pray. Lord Jesus make us, whom Thou hast refreshed with Thy heavenly sacrament, imitate the example of Thy holy Family; that in the hour of our death, with the glorious virgin Mary and St. Joseph near us, we may be received by Thee into eternal dwellings. Through the same Lord Jesus Christ, Thy Son, who lives and reigns with Thee, in the union of the Holy Spirit, God

world without end. per omnia saecula saeculorum.

People: Amen. Amen.

DISMISSAL AND BLESSING

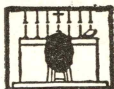
Priest: The Lord be with Dominus vobiscum.
you.

People: And with thy Et cum spiritu tuo.
spirit.

Priest: Go: you are sent Ite missa est.
forth.

People: Thanks be to Deo gratias.
God.

Bowing down at the center of the altar:



May the tribute of my worship be pleasing to Thee, most holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to Thee, and through Thy mercy obtain forgiveness for me and all for whom I have offered it. Through Christ our Lord. Amen.



Priest: May God almighty bless you: The Father, the Son, † and the Holy Spirit.
People: Amen.

THE LAST GOSPEL



Priest: The Lord Dominus vobiscum.
be with you.

People: And with Et cum spiritu tuo.
thy spirit.

The beginning of the holy Gospel according to St. John.

People: Glory be to Thee, Gloria tibi, Domine.
O Lord.

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was made nothing that has been made. In Him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and His own received Him not. But to as many as received Him He gave the power of becoming sons of God; to those who believe in His name: Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us. And we saw His glory—glory as of the only-begotten of the Father—full of grace and of truth.

People: Thanks be to God.

Deo gratias.

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